









## Correspondence

For the American Churchman.

MESSRS. EDITORS:—For the American edition of *the* *Men in the Dignose of New York*, who have heroically given themselves to a great and long-neglected work, and who deserve more attention than they have hitherto received. They number but a half-dozen, while the work to which they have put their hands is one of the largest of the kind in the world, at least a half thousand to make it a success. They are fearlessly committing themselves to an enterprise as great and broad and far-reaching as can well be conceived; and yet so original and untired, at least in these latter days, that it is scarcely probable that any other work of large class, approaching in the magnitude of the task, will be undertaken with the same ability, the same familiarity with the noble examples, and the great extent of authorities in by-gone times to which the new cause refers with grateful pride, and from which it borrows high aspirations and cheering assurances. Indeed, the mortifying fact would seem rather to be, that the Church at large

I refer, Messrs. Editors, to the benevolent scheme of Christian union, which a few excellent gentlemen of leisure in New York City have recently been putting in operation. It would seem to be a plan for introducing, without further delay, the millennial day of all Christian Churches, excepting, of course, some of those very old and probably worn-out ones which date farther back than the sixteenth century. Our own Church has taken hold of the matter with the greatest zeal, four or five of her Clergy having come out boldly in its behalf; and "the good time coming" is everywhere very near, when the Armenian wolf

[illegible]

as may make opportunity still easier attained. My task cannot be to give a full and exact account of the interesting examples among us. Forgive me, I shall select one and invite the reader to "use his *discrete owner*." Besides, I could hardly be expected to refer to such Fathers as Stensby and Hobart and Brownell; for, with all their admirable qualities—and no man honors these qualities more than the writer—it is perfectly well known that they are not without the blemish of being somewhat too much imbued with the spirit of that sweet charity in Christendom that breathes all things and prejudiced witnesses are not worth a candid man's examination. This beautiful example of such loving and wise disciples as Bishop White—the very St. John of the American Church—furnishes a model for all, which we shall draw from with reverence and inspiration; let us draw from it with fervor and length of strength.

[illegible]

the exigencies and even the existence of the Church require. But as an effort to the contrary has already been made by him, he wishes to oppose to it, and to leave behind him, his premonition, and to attach to it whatever weight, if there should be any, may be thought due to his long experience and observation."

And now see how triumphantly sustained by this great name are the few brave spirits in New York, who, opposed by the vast majority, and even by their Bishop, are moving resolutely on in the silent, unseen, unheralded, but the more potent, because of the clarity of the countenancing divisions among Christians, and healing schisms, the body of Christ, And, first, observe how the eminently charitable Father begins at once a very lukewarm in defence of the nearest kindly unions in public worship:

"Your Bishop wishes to record his opinion, matured by the long experience of his ministry, and acted on by him, as he thinks, to the advantage of the Church. . . . The conduct to be recommended, is to treat every denomination in their churches as a body, with respect; . . . and to avoid all intemperate administrations in what concerns the faith, or the worship, or the discipline of the Church."

The Bishop is equally clear, and I doubt not, as cheering, to the fearless champions of expanded charity, when he speaks of the disobedience to authority, which is often apparent in men of the martyr spirit:

"Your Bishop has resisted all endeavors for an intermixture of administrations in what concerns the faith, or the worship, or the discipline of the Church. In every known instance in which it has proceeded from the usurpation of authority by individuals, it has been productive of conflicting opinions, and of needless controversy. On some occasions our institutions have been treated with disrespect, and doctrines unknown to them have been taught within our walls."

In the following explicit terms he encourages those who are prompted by their peculiar piety, and their love of peace, to be zealously affected in this great work:

"By any among ourselves fearing such designs (of unauthorized 'professions of fraternity,') let us consider what they may conceive to be a righteous end, it should be considered that, however commendable the being 'zealously affected,' there is the qualification of 'a good thing,' and that there can be no goodness in what is contrary to modesty and tends to unnecessary controversy and division;

for, if the attempted intermixture should be accomplished, there must be the severance of those who would 'seek the old faith,' not without sensibility to the hindrances opposed to the 'walking in them.' Thus, there would be an increase of division growing out of what had been professedly undertaken for the healing of it."

All must be struck with the almost prophetic foresight with which this good man points out the "intolerance" of those who deny the religious right of ministers of the other denominations to share occasionally in our Church services, and the contrasted looseness of those who, in heroic defence of spiritual superiors, insisted on their enjoying the right in question :

"It is confidently believed that what is now said, (on the subject of intermixtures,) would not be offensive to the more respectable and prominent persons, whether Clerical or Lay, in the concerns of other religious societies, who would probably concur in the declaration that the contrary assumption, when carried into effect, in opposition to the governing authority in any religious denomination, is the intolerance which, in former ages, pursued its designs by penal laws, but now reduced to the necessity of making hollow professions of fraternity, the object being the same, with difference only in the means."

And again, from the same stand-point, he shows the bigotry of interdicting other ministrations in our Churches. Would that certain Bishops might heed these wise words of their spiritual ancestor: "Our Church calls herself Episcopal. She affirms Episcopacy to rest on Scriptural institutions and to have subsisted from the beginning. Of the varying proportions of other societies she pronounces no judgment. The question is, is whether she think correctly, but whether we are to be separated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopal ministrations in this our house."

And finally, these mingled ministrations which so delight all pious hearts in the denomination are beautifully shown to be as truly the dictate of duty as of wisdom and charity :

"Our Church is decidedly in favor of a fast of prayer, believing it to be sanctioned by divine ordinance, etc., etc. . . . With such view it is contrary to what we owe to the edification of the people, were we to give way to the introduction of the latter (the extemporaneous) species of devotion."

Again:  
"In some public confessions we think we find embodied with those truths, (which all acknowledge) neither revealed in scripture nor deduced from its contents, and, in some instances, contradicting what our Church explicitly teaches. The introducing of such matter among ourselves is what we cannot countenance, and introduced would be under this admittance, where an all Agency has been obtruded, and if it should countenance, the consequences would be in greatest degree injurious."

Again:  
"If, after all, there should be a leaning, in a

mind, to the plausible plea of liberality, let there be an appeal to the fact, which will bear a strict investigation, that every proposal to the purpose, when explained, amounts to the surrendering of one or another of our institutions, without compensation there is any instance."

Messrs. Editors, I can add nothing more cogent. If it has not been shown that the select and fearless little company, who would deliver Israel from the prevailing Midianitish oppression—the *Gideon's Band*, who, with "a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers," are doing and daring so valiantly—if it has not been proven that these undaunted spirits have abounding moral support, inspiration, and saguaries of final victory from the example and the words of the great and good Apostle of the American Church, then I do not know how you will prove it from his writings.

I had proposed, also, Messrs. Editors, to farther fortify the advance made in the interests of charitable Catholicity, by the exhibition of a *catalogue* of authorities and examples in favor of the recently inaugurated delightful juxta-mixtures and agreeable dilutions in public services. For I have not been able to regard it as quite enough, to say that thus all tastes are gratified; nor yet has it seemed to me quite of the nature of an *argument* (though I grant that it may have more force with those highly commended ministers who have put it to the test of experience,) to

show that, in these happy tests of charity, these men who are naturally so prejudiced against a peculiar Church like ours that they will not enter within its walls, have an opportunity truly grand and rare, to show to the world that they are excellent ministers to their Churches. We are willing to go farther than *sentiment*, and to show that the good and great Bishops and presbyters of the American Church in the age of the Apostles (excepting of course the few who were of the Jewish race) were men of the same noble and other uncharitable tenets, which, as a gentle and esteemed brother from a sister Church, who in laboring in the forefront for Christian union, felicitously remarked, "can be put under the same predicament as the Jews of old," are now, in accordance with this new law of love. For it has seemed to me that they were damaging to the cause to have the idea go forth that it had taken a hundred years for us to make the discovery that the Jews of old were men of the same spirit and letter of the American Episcopal Church, and an Old Father (so old,

Episcopal, as not to be of much account; once said, "Whatever in religion is new is false"; and it is conceivable that the ingenuity that has tried to show that our Prayer-book and our Canons do not seem to distinctly contemplate the frequent ministrations of our non-Episcopal brethren at our altars, (although the Canons do confessedly bear evidence of "intermixture," might argue that if the letter and the spirit of the Church had always been in favor of mingled ministrations, it is curious that nobody found it out till the arising of Gideon's hand, each man with his own trumpet and with his light in his empty pitcher. This is no argument, but might be taken for one: Mr. Goode has proved that a learned

But I am compelled to confess that I have not been able to answer the question which very many will answer for me, "per se." But I can assure you that I have not been able to answer the question which very many will answer for me, "per se." But I can assure you that I have not been able to answer the question which very many will answer for me, "per se."

But I wish that this *extensa* could be prepared so it would so greatly strengthen the brethren who stand almost alone, and they exceedingly need it. Will not some one write it? It seems to me essential to the success of the new movement. Otherwise there is a danger of its being regarded among ourselves, as not clearly the doing of the whole Church, but only of three or four ministers; and then our Christian friends, now in attitude that has in it so many fine promises, will be led to may of all our fraternal exhortations embrace, "It is only the performance of a man; his Church has nothing to do with it, less; let it stand by and laugh." P. MICHAELSON.

REMEMBRANCES.—The memories of childhood the long far-away days of boyhood, the mother's love and prayers, the voice of a departed playmate, the ancient Church and schoolmaster, in their green and hallowed associations, come up to the heart in the autumn time of life like the message of some pleasantly remembered dream, cast a ray of their own purity and sweetness over it.

The American Churchman.

CHICAGO, THURSDAY, APRIL 19, 1866.

**Newspaper Laws.**—Postmasters are required to give notice, by letter, when a subscriber does not take his paper from the office, and give the reasons for its not being taken. Neglecting to do so makes the postmaster responsible to the publisher for the

A person ordering his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the

The courts have decided that refusing to take a newspaper and periodicals from the post-office, or removing and leaving them un-called for, is *prima facie* evidence of intentional fraud.

In addition to the above, we add a few rules of our own for the guidance of all contributors:

1. Do not send back a paper marked "Rejected" without previously writing on it your best office address, and requesting all arrangements with the publisher; otherwise no attention will be paid to the matter.
2. Do not request the Post-master to return a paper. Such a course on his part is very uncertain in its results. If you desire to discontinue, write the publisher to this effect. Such a course is the only one which you can receive attention.
3. Do not request your Post-master to notify the publisher of any change of address. It is a year or two in arrears. You are indebted on your part, and the notice will be thrown into the waste basket by the publisher.
4. Do not write the publisher.

4. When you wish to discontinue the paper, write the publisher to that effect, enclosing what may be due him, if anything. That is the only easy and honest way of doing this kind of business.

5. On the first of each month we shall send a notification to all of our subscribers whose term of subscription expires at that time. Trouble and annoyance may be spared to both parties by a prompt remittance for the future year, or a written notice from the subscribers to the contrary.

## First Prize

That God sent the *Gospel* all Christians are agreed. That He sent the *Church*—the outward, visible clothing and covering for the *Gospel*—is a point on which they differ.

It is held that the Church, as an organization, is a matter of accident, of times and circumstances. It is held that its government, its management, its order, its worship, were all to be left to the wisdom of men, as necessity might suggest. *The Word* is held to be divine and unchangeable, but the *form* which the Word takes, when it becomes life and act, is human and variable.

This is the common notion among Protestant Christians about the Church. However they may differ in shaping and arranging their organizations, they are all agreed that those organizations are merely matters of human expediency, voluntary associations of believers for the advancement of Truth and Goodness.

On the other hand, Churchmen hold that, as God gave the Gospel, so also He gave the Church. As the Gospel is divine and unchangeable, so also they hold the Church to be divine and unchangeable. It is not a voluntary society they believe, but the Household of God. It was not left to be developed by the wisdom of men and shaped by their wit. It was created and sent forth by God to do a definite work on Earth, and to remain till the end of the World.

It is this view of the Church which makes the broad difference between Obchurchmen and Christians of other names. They mistake us; we misapprehend our meaning, our feelings, our principles, because they do not comprehend the foundation conviction about the Church of God.

We look at the New Testament, and we find these everywhere a Church. It exists before

there, everywhere, a CHURCH. It exists before the New Testament is written, because large portions of the New Testament are written to it. It was in existence on the day of Pentecost,—"The Lord added to the Church, daily, such as should be saved,"—and then there was not a line of it. The New Testament written. The New Testament that is, was written in and for an organization, the Church, which had preached and baptized and proclaimed the Gospel over the whole Roman Empire before half the Book was composed.

The common notion that the New Testament was sent into the world, and that the organization of Churches and formed creeds according to what they believed it taught, them, has no foundation in either sense or fact. Men, to be sure, sometimes act upon the notion; now, and sit down to pick out a faith and construct "a Church" according to what they fancy is the Bible model. In the whole proceeding, the Bible itself tells the lie; the most absurdly. The Jewish Church, in full organization with a Priesthood, a Tabernacle, Sacrifices, and all the paraphernalia of a religion, was written by Moses. The Christian Church was also organized, had Creeds, its Sacraments, its Gospel, its Ministry, before the first time of the New Testament was written by St. MATTHEW.

The New Testament, itself, is witness in every book to the existence of that organization which it was composed. It everywhere takes for granted. It everywhere supposes its Members, its Ministry, its Worship and Sacraments. Men "preach the Word." Men "receive the Word." Men confess "the Faith once delivered."

























































**BUTTON, & CO'S**  
PUBLICATIONS.  
sold at their lowest cash rates,  
NEW YORK: BROWN & CO.

























